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**Serving Din And The Different
Ways of**

Da'wat And Tabligh

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Hadrat Maulana

Muhammad Salim Dhorat Sahib رحمۃ اللہ علیہ

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Serving Dīn And The Different Ways of Da'wat And Tablīgh

**Hadrat Maulānā Muhammad Salīm
Dhorāt Sāhib**

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FOREWORD (1)

Hadrat Muftī Abū al-Qāsim Nu'mānī Sāhib

Principal of Dār al-'Ulūm Deoband

باسمہ سبحانہ و تعالیٰ

I had the opportunity of reading the entire manuscript of *Serving Dīn And The Different Ways of Da'wat And Tablīgh* written by Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib. This booklet is in fact a transcript of a most important lecture. After hearing about this lecture from some of our elders, I hoped I could get an opportunity of benefiting from it and that it could be proliferated as much as possible. The reason for this is that for about one year now I have made it my preoccupation that whenever our Tablīghī Jamā'at brothers and 'ulamā' from various madāris come to Dār al-'Ulūm Deoband, I emphasise on them that education, propagation and self-purification – all these three – are important departments of Dīn and all three are included among the responsibilities of prophet-hood. This is why every person – based on his personal inclination and capability – must select any of these departments of Dīn and serve them practically. At the same time, he must realize the importance of the other departments of Dīn and express and acknowledge their importance. All those who are working in these different departments must become helpers and supporters of each other.

All praise is due to Allāh *ta'ālā*, Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib explained this subject in a complete, referenced, detailed, heart-rending and impressive manner. His style and tone are filled with sincerity and emotions of pain and fellow-feeling.

There is a need for this message to be proliferated as much as possible among all sections of people who have a concern for Dīn. Allāh willing, this will remove mutual conflicts and misunderstandings, and each person will get the inspiration to rectify his self.

May Allāh *ta'ālā* accept this service and make it beneficial to the entire Muslim ummat. Āmīn.

Was salām

Abū al-Qāsim Nu'mānī, *may Allāh pardon him.*

Principal of Dār al-'Ulūm Deoband

2 Rabī' al-Ākhir 1437 A.H.

FOREWORD (2)

Hadrat Mufti Muhammad Taqī ‘Uthmānī Sāhib
Shaykh al-Hadīth And Deputy Head of Jāmi‘ah Dār al-
‘Ulūm Karachi

بسم الله الرحمن الرحيم

Respected and honourable Hadrat Maulānā Muhammad
Salīm Dhorāt Sāhib

As-salāmu ‘alaykum wa rahhmatullāhi wa barakātuh

I received your letter accompanied with a transcript of your most valuable lecture. I read most of it and benefited from it. You explained a most essential topic in a very beautiful manner. There was a severe need for it in our times.

May Allāh *ta‘ālā* reward you with the best of rewards for this service. May He make it beneficial and well-accepted, and may He inspire us to practise on it. Āmīn.

Was salām

Muhammad Taqī ‘Uthmānī

1 Jumādā al-Ūlā 1437 A.H.

FOREWORD (3)

Hadrat Maulānā Muhammad Qamar az-Zamān Sāhib

Senior Khalīfah of Hadrat Maulānā Shāh Waṣīyyullāh
Sāhib *rahimahullāh* and Hadrat Maulānā Shāh Ahmad
Sāhib Partābgarhī *rahimahullāh*

باسمه تعالی

Respected and honourable Maulānā Muhammad Salīm
Sāhib

As-salāmu ‘alaykum wa rahhmatullāhi wa barakātuh

I read the booklet which you wrote on the subject of Da‘wat and Tablīgh. Māshā Allāh, I found it most balanced. Allāh willing, it will be approved by the scholars. Allāh willing, it will pave the way for us to choose a middle part away from excesses and shortcomings. This will open the way to unity and tolerance in the Muslim community, and make the pleasant environment of supporting each other in matters of good and piety prevail everywhere. This is certainly not difficult for Allāh *ta‘ālā*.

I pray from my heart that Allāh *ta‘ālā* protects us from blameworthy dissension and disunity, and that He develops in every person of the Muslim community the concern to acquire Allāh’s pleasure. This, so that we may come out of subsidiary conflicts and become devoted servants of Allāh *ta‘ālā*. Āmīn. Inspiration is from Allāh *ta‘ālā* alone.

Was salām

Muhammad Qamar az-Zamān Allāhābādī

3 Jumādā al-Ūlā 1437 A.H./13 February 2016

FOREWORD (4)

Hadrat Maulānā Sayyid Muḥammad Rābi' Ḥasanī Nadwī
Sāhib

Rector of Nadwatul 'Ulamā' Lucknow

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَخَاتَمِ النَّبِيِّينَ سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ

By the grace and inspiration of Allāh *ta'ālā*, His servants are occupied in serving and supporting Dīn in various countries and regions of the world. Allāh *ta'ālā* is taking work from them in various fields of Dīn, and the fruits and effects of their efforts are visibly seen in human society.

All praise is due to Allāh *ta'ālā*, Dīnī services are also continuing in the well-known European country of Britain. A system of madāris and makātib on the style of the Indo-Pak subcontinent is established. Various cities of Britain have major madāris where education to the level of Daurah Ḥadīth is imparted. The work of Tabligh and Da'wat is also continuing at a good pace. There are also Allāh-fearing 'ulamā' and mashā'ikh who are carrying out the work of self-purification and Allāh-recognition. Their training and companionship is creating a deep religious sentiment among the new generation.

Janāb Maulānā Muḥammad Salīm Dhorāt Sāhib is from among those 'ulamā' of Britain who possess correct thinking and influence. He is active in various fields of

Dīn. He has an educational institute in the famous British city of Leicester. He is also doing good work of rectification and training among the youth. Urdu and English books are periodically published by him.

His booklet, *Serving Dīn And The Different Ways of Da'wat And Tabligh*, is presently under review. It is a manifestation of his pain and concern. Allāh willing, this book will be a great aid to uniting those who are working in the different fields of Dīn, and in creating mutual love and confidence among them. It will prove to be an elixir in removing mutual misunderstandings. Allāh willing, reading this booklet will embed the greatness of all religious works in the heart, and it will create additional value and respect for those who are serving Dīn.

May Allāh *ta'ālā* reward Janāb Maulānā Muḥammad Salīm Dhorāt Sāhib and may He make this booklet beneficial. Āmīn.

Muḥammad Rābi' Ḥasanī Nadwī
Rector of Nadwatul 'Ulamā' Lucknow
13 Jumādā al-Ukhrā 1437 A.H.
23 March 2016

FOREWORD (5)

Hadrat Muftī Ahmad Khānpūrī Sāhib

Shaykh al-Hadīth Jāmi'ah Islāmīyah Dhābel, Gujarat,
India

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ:

The dark clouds of sorrow, despair and defeat are presently covering the Islamic world. This question has come up once again in the Islamic world: “What is the fundamental weakness of Muslims? The absence of what factor has caused dissension among Muslim groups?” A study of the biographies of our seniors is enough to know the answer to these questions. Study the *Āp Betī* of Shaykh Hadrat Maulānā Muḥammad Zakariyyā Sāhib *rahimahullāh*. We will learn how he – at one and the same time – was a head of several madāris, a shaykh in the field of rectification and instruction, and a mentor to Da'wat and Tabligh. He remained balanced in his supervision of all three departments and proliferated his blessings to many regions.

After him, study the life of his disciple and deputy, Faqīh al-Ummat Hadrat Muftī Maḥmūd Hasan Gangohī *rahimahullāh* and you will see the essence of his life on the path of moderation with respect to all three departments. Dār al-'Ulūm Deoband and Mazāhir al-'Ulūm Sahāranpūr were – at one and the same time – illuminated by the glittering candle of his fatāwā. His teaching and tutoring provided countless madāris with teachers and experts in Hadīth. He undertook Tablighī journeys in the company of Hadrat Maulānā Ilyās Sāhib

rahimahullāh and learnt moderation in religious matters from him. Subsequently, countless areas came out of the pits and reached the peaks. His focus and attention ignited the hearts of countless seekers in the path of sulūk with different forms of dhikr. His excellent training created the quality of balance and moderation in his disciples.

This quality is becoming extremely rare in our times. There is a need to learn it and to put it into practice. The present theme, *Serving Dīn And The Different Ways of Da'wat And Tabligh*, has been compiled with the same objective in mind. May Allāh *ta'ālā* reward Hadrat Maulānā Muḥammad Salīm Sāhib on behalf of all 'ulamā' for having fulfilled an important need of the time and for having showed us our fundamental weaknesses.

I make an earnest du'ā' that Allāh *ta'ālā* confers it with general acceptance and to fulfil the objective for which it was compiled. May Allāh *ta'ālā* inspire Maulānā to render even more academic and Dīnī services of this nature. Āmīn.

Dictated by: Aḥmad Khānpūrī
25 Dhū al-Qa'dah 1436 A.H.

FOREWORD (6)

Hadrat Maulānā Sayyid Muḥammad Salmān Sāhib
Sahāranpūrī

Rector of Madrasah Mazāhir al-‘Ulūm Sahāranpūr

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُوْلِهِ الْكَرِيْمِ، اَمَّا بَعْدُ:

The respected and honourable Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib is a distinguished scholar and inviter to Dīn of UK. He is from among those senior ‘ulamā’ whom Allāh *ta‘ālā* inspired to render special services to Dīn. All praise is due to Allāh *ta‘ālā*, the Muslim masses are benefiting from his blessings. May Allāh *ta‘ālā* create many more people like him.

He delivered a most beneficial talk on the subject of Da‘wat and Tablīgh and its different forms in one of his assemblies. His associates transcribed it and collated it in the form of a booklet which is now under my review. I read almost all of it and benefited from it. There is a need for articles and small booklets of this nature to be published and distributed among the masses. Various groups which are rendering religious services have developed strange forms of disunity and dissension on account of immoderation and extremism, and are causing immense harm to the Muslim community.

If the subject matter of this booklet is constantly borne in mind by those who are serving Dīn, they will experience extraordinary benefit from it.

I make an earnest prayer that Allāh *ta‘ālā* blesses us all with sincerity and inspires us to serve Dīn as friends and companions of each other, and to protect us against becoming adversaries of one another. Āmīn.

Muḥammad Salmān
Rector of Madrasah Mazāhir al-‘Ulūm Sahāranpūr
16 Rabī’ ath-Thānī 1437 A.H.

FOREWORD (7)

Hadrat Maulānā 'Atīq Aḥmad Qāsmī Bastawī Sāhib

Head of Ma'had ash-Sharī'ah Lucknow

Hadīth and Fiqh Lecturer at Dār al-'Ulūm Nadwatul
'Ulamā' Lucknow

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، وَالصَّلَاةُ وَالسَّلَامُ عَلٰى خَاتِمِ النَّبِيِّيْنَ مُحَمَّدٍ بِنِ عَبْدِ اللّٰهِ الْاَمِيْنِ
وَعَلٰى اٰلِهِ وَصَحْبِهِ اَجْمَعِيْنَ، اَمَّا بَعْدُ

All praise is due to Allāh *ta'ālā* different types of Dīnī works are taking place in various countries. 'Ulamā', inviters to Islam, thinkers and the intelligentsia are active in various fields according to their individual capabilities and inspiration. A reawakening among the Muslim masses and elite with regard to serving Dīn is perceived everywhere. In various regions and countries, servants of Dīn are active despite the obstacles and impediments which they have to encounter. By the inspiration and help of Allāh *ta'ālā*, the strengths and resources of Muslims are being spent in the fields of education and training, Tablīgh and Da'wat, self-purification and Allāh-recognition, writing and compiling of books, and other Dīnī services. The excellent results of these efforts are also coming to the fore.

Sometimes a lack of mutual cooperation, mutual confidence and a tolerant approach is perceived among those who are working in the various fields of Dīn. Worse than that, a major ill is that an environment of competition and a type of tug-of-war is observed in various countries and regions among those who are working in the different departments of Dīn. A large number of those who are involved in the work of Tablīgh

and Da'wat consider this to be the only Dīnī work. They do not consider teaching and education, self-purification and Allāh-recognition, writing and compiling books to be genuine Dīnī services. Or, they consider them to be less important. Those who are attached to teaching and education believe that their work is the most important. They do not accord that level of importance to Tabligh and Da'wat, self-purification and Allāh-recognition, writing and compiling books which these departments deserve.

This is more or less the condition of those who are attached to the different types of Dīnī works. Shayṭān's sole effort and objective is to create hatred and separation among those who are working in the different departments of Dīn. Instead of becoming friends to each other, they must become adversaries of each other. Instead of maintaining and increasing an environment of mutual confidence and love among the servants of Dīn, and environment of mutual conflict, misunderstanding and competition must be created. This, so that the Dīnī efforts may become deprived of their effects and fruits; and on seeing this tug-of-war among religious circles, the masses may lose confidence in them.

The senior 'ulamā', thinkers and intelligentsia have been concerned about this situation for some time and are making efforts to find a solution to it. Several works have been written on this subject. The booklet under review, *Serving Dīn And The Different Ways of Da'wat And Tabligh*, of Hadrat Maulānā Muḥammad Salīm Dhorāt Sāhib is an important link in this chain and which is now ready for publication. The Maulānā is from among the most distinguished 'ulamā' of Britain who has rendered sterling services in the fields of teaching and education, self-purification and Allāh-recognition, Da'wat and Tabligh, and writing and compiling books.

The Maulānā has vast experience in bringing the youth closer to Dīn and in nurturing their minds on Dīn. Every field of Dīnī service is his field of action.

The Maulānā conducted an assembly on this subject and spoke in an enlightening and heart-rending manner. A few ‘ulamā’ penned it, compiled it in written form, and embellished it with references. In this way, this booklet has become an excellent gift for the masses and the elite who are engaged in different religious works. Each point of the Maulānā is filled with wisdom and pain. There is not even an inkling of any form of criticism or denigration in the entire booklet. With a lot of love, affection and concern, he directed people of different religious circles on the importance of each other’s work and the need to support it. He encourages them to consider every work their own work. The Maulānā’s entire address is dignified, balanced and heart-rending. He bares open the pain which he feels in his heart.

It is hoped that by studying this booklet, groups and individuals who are active in different departments of Dīn will develop an environment of mutual love and confidence; and that the environment of factional fighting, lack of confidence and hatred will come to an end. There is a need to proliferate this booklet as much as possible and to distribute it among those who are serving Dīn. May Allāh *ta’ālā* keep Hadrat Maulānā Muḥammad Salīm Dhorāt Sāḥib with good health and wellness, and may He continue his multifarious Dīnī services. Āmīn.

‘Atīq Aḥmad Qāsmī Bastawī

Head of Ma’had ash-Sharī’ah Lucknow, Hadīth and Fiqh
Lecturer at Dār al-‘Ulūm Nadwatul ‘Ulamā’ Lucknow
9 Jumādā al-Ūlā 1437 A.H.

19 March 2016

FOREWORD (8)

Hadrat Maulānā Muḥammad Ayyūb Sūrtī Sāhib

Khalīfah of Hadrat Maulānā Abrār al-Haq Sāhib

My respected and beloved Hadrat Maulānā Muḥammad Salīm Sāhib. May Allāh *ta'ālā* please you with eternal joys and keep you safe from calamities and tribulations. May Allāh *ta'ālā* inspire us and you to do what He loves and what He is pleased with.

As-salāmu 'alaykum wa raḥmatullāhi wa barakātuh

I read the transcript of your lecture for a second time. [The first time] I heard it was when you were delivering the talk. I performed my *salāh* in Da'watul Haq and proceeded home. Your talk was being relayed over the receiver. I continued listening to it for quite some time. From the same talk, my heart developed an extraordinary love for you. My heart decided that – by the will of Allāh *ta'ālā* – you are explaining very useful and essential points with full courage and force, and that Allāh *ta'ālā* is taking phenomenal work from you.

Now that I am looking at that talk in the form of a transcript, that joy of mine is being revived. It is not only good but essential that this transcript be published so that Allāh's creation may benefit from it. May Allāh *ta'ālā* bless you in your knowledge and your blessings.

It is certainly most essential for a bond to be created between the masses and the 'ulamā' who are on the true path, and that there be cooperation in each other's works and not opposition. In the words of Hadrat Aqdas [Abrār al-Haq] Hardo'i *rahimahullāh* they must be friends of each other and not enemies.

There must not be even an iota of difference with the work which was done by Hadrat Hājī Imdādullāh Sāhib Muhājir Makkī *rahimahullāh* and other personalities of that chain. Hadrat Hājī Sāhib *rahimahullāh* is the mentor and leader of all of us who are on the truth. His chain encompasses the makātib and madāris, teaching and education, writing and compiling books, self-purification and Allāh-recognition, and the present form of Da'wat and Tabligh.

If we were to ponder over it, the makātib and madāris develop the minds, and practical capabilities are kindled. The khānqāhs develop the heart, man's beliefs are corrected, and he is endowed with praiseworthy qualities. Moving around for the sake of Da'wat and Tabligh develops man's external limbs and body parts, and he hastens towards action. In order for a body to reach perfection, it needs a heart, a mind and a body. Rejection of any single one results in a defect in man's perfection.

The acceptance of this booklet most certainly does not need a foreword from someone like me who is devoid of knowledge and practice. In fact, I would be like a rope on silk. May Allāh *ta'ālā* – solely through His affection – make this booklet beneficial, useful and accepted in both the worlds. Āmīn.

Was salām

Muhammad Ayyūb Sūrtī, *may Allāh pardon him.*

16 Jumādā al-Ūlā 1437 A.H.

25 February 2016

FOREWORD (9)

Hadrat Mufti Muhammad Salmān Mansūrpūrī

Mufti and Hadīth Lecturer at Madrasah Shāhī
Murādābād, U.P., India

بِسْمِهِ سُبْحَانَهُ وَتَعَالَى
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ:

A distinguishing feature of Islam is its moderation which ought to be manifested in every department of Dīn. Only then can Dīn remain in its original form. If no consideration is given to this moderation, and extremism is manifested, the face of Dīn will become distorted and its circle will become narrower and narrower. Each person will consider his alleged system to be Dīn and scorn other servants of Dīn. Whether this is of any benefit to anyone or not, it will certainly harm Dīn. This is observed on every level.

It is therefore critically essential for every possible effort to be made to keep the masses and the elite on the path of moderation. Individuals who are attached to the various Dīnī movements must resort to broad-mindedness. Instead of being antagonists to each other, they must befriend each other and work together.

It is most pleasing to note that a concerned, blessed and lofty-minded 'alim who is residing in Britain – Shaykh al-Hadīth Hadrat Maulānā Muhammad Salīm Dhorāt Sāhib – delivered a comprehensive lecture on this subject. In it, he encouraged towards moderation and a balanced attitude in a very beautiful and impressive manner. This lecture is now being published in the form of a booklet.

This booklet is worthy of being published as much as possible, people of every level of society must study it, and the mindset which it propagates must be adopted.

This booklet did not need the support of an unworthy person like myself. However, I wrote these few lines in fulfilment of the order which was given to me.

May Allāh *ta'ālā* proliferate the blessings of Hadrat Maulānā, and may He prolong his shadow over us with courage and wellness. Āmīn.

Was salām

Muḥammad Salmān Mansūrpūrī

Servant of Madrasah Shāhī Murādābād

5 Jumādā al-Ūlā 1437 A.H.

15 February 2016.

FOREWORD (10)

Hadrat Maulānā ‘Abd ar-Ra’ūf Sāhib Lājpaurī
Khalīfah of Hadrat Maulānā Masīhullāh Khān Sāhib
Jalālābādī *rahimahullāh*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Hadrat Aqdas Shaykh al-Hadīth Maulānā Muḥammad Salīm Sāhib needs no introduction. Allāh *ta’ālā* blessed him with many qualities, especially talks in the field of rectification to the youth. This is a revivalist achievement of Hadrat Maulānā. Hadrat Maulānā himself writes on the subject of “The Establishment of Islamic Da’wah Academy”:

By the grace and inspiration of Allāh *ta’ālā*, the Islamic Da’wah Academy was established in 1991 and Allāh *ta’ālā* enabled us to start working in a new manner. There was no similar institute in the entire country. In fact, I will not be wrong if I say that there was no similar institute in the entire world at the time. Who showed this methodology to us? Where did we go to learn to do the work in this manner? Allāh *ta’ālā* knew that in order to preserve the Dīn of the future generation in this country, this method is to be adopted. Allāh *ta’ālā* therefore put ideas in my mind, and in line with that, we took the prayers of our seniors and commenced the work. All praise is due to Allāh *ta’ālā* we experienced success. Other ‘ulamā’ also observed its success, it gradually spread to the rest of the country and it was even

adopted in overseas countries. Annual youth conferences, monthly programmes, the distribution of literature, and other activities commenced in various other places.

It is therefore totally correct to say that the programme of talks on rectification among the youth is a revivalist achievement of Hadrat Maulānā. May Allāh *ta'ālā* accept it and bless Hadrat Maulānā in his life with wellness. Āmīn.

I went through Hadrat Maulānā's booklet, *Serving Dīn And The Different Ways of Da'wat And Tablīgh*. By the will of Allāh *ta'ālā*, it is an excellent booklet with an excellent theme. In support of this theme, I quote a fatwā of my honourable teacher, Hadrat Aqdas Muftī Aḥmad Khānpūrī, which he wrote in *Mahmūd al-Fatāwā*, volume four, page 105:

The order to carry out tablīgh is to be found in the Qur'ān and Sunnah, and it has been practised in every era. However, based on the conditions of each era, Allāh *ta'ālā* instilled in the hearts of His special servants the most beneficial manner of tablīgh. After the demise of Rasūlullāh *sallallāhu 'alayhi wa sallam*, people used to gather once or twice weekly around Hadrat 'Abdullāh ibn Mas'ūd *radiyallāhu 'anhu* who used to relate Hadīth to them and teach them various rulings. Hadrat Abū Hurayrah *radiyallāhu 'anhu* used to stand in Musjid-e-Nabawī once a week near the pulpit, and relate Aḥādīth. Hadrat Tamīm Dārī *radiyallāhu 'anhu* used to relate Aḥādīth every Friday before the Jumu'ah khutbah. Hadrat Abū 'Ubādah *radiyallāhu 'anhu* and Hadrat Abū

ad-Dardā' *radīyallāhu 'anhu* used to devote their time in tabligh.

Hadrat Sa'd ibn Abī Waqqās *radīyallāhu 'anhu* wrote a letter from Kūfah to Hadrat 'Umar *radīyallāhu 'anhu* requesting him to send 'Abdullāh ibn Mas'ūd *radīyallāhu 'anhu* for tabligh. When Hadrat 'Umar *radīyallāhu 'anhu* sent him, he proceeded with almost 1 500 of his students.

Then there came a time when Ahādīth began to be recorded in book form. There used to be circles of Hadīth in various places. The circles of some Hadīth experts comprised of 100 000 students and even more (all those who attended were Muslims). Then came a time when the Sufis made tabligh through Sufism and internal purification. The 'ulamā' established madāris while the orators delivered lectures.

In short, the Muslim ummat was never collectively and wholly heedless of tabligh. Each and every method of tabligh proved to be most effective and extremely beneficial. None of those methods are wrong. In today's times, the method of the Tablighī Jamā'at is most effective when the principles are adhered to. Just as the establishment of madāris cannot be labelled wrong on the basis that it is a new method, the method of tabligh cannot be labelled wrong on the basis that it is a new method. It is essential for Muslims to be firm on their Islam. There is also a need for tabligh among non-Muslims. If Muslims are not firm, there is a

fear that they will incline to the other side.
That is all.

May Allāh *ta'ālā* accept all the efforts of Hadrat Shaykh al-Hadīth Maulānā Muḥammad Salīm Ṣāḥib, and may He inspire us to take maximum benefit from his knowledge and blessings. Āmīn.

Was salām
'Abd ar-Ra'ūf Lājpaurī
Batley, Britain.
9 Ṣafar 1437 A.H.
21 November 2015.

FOREWORD (11)

Hadrat Maulānā Marghūb Aḥmad Sāhib Lājpurī
Commentator to *Marghūb al-Fatāwā* and author of many
books

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Islam is a natural religion whose injunctions are balanced and pure from extremism. The ummat of Muḥammad ṣallallāhu ‘alayhi wa sallam is described as:

أُمَّةً وَسَطًا

A balanced nation.

The Qur’ān and Hadīth emphasise abstention from extremism. Allāh ta’ālā says:

لَا تَغْلُوا فِي دِينِكُمْ

Do not commit excesses in your religion.

A Hadīth states:

إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ

Beware of excesses in religion.

The Hadīth not only speaks out against extremism but states that it was the cause of the destruction of previous nations.

فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ

It was extremism in religion which destroyed those who were before you.

A few Sahābah radiyallāhu ‘anhum observed Rasūlullāh’s nightly spiritual activities and considered them to be less. They then resolved to spend the entire night in worship, fast continuously and to abstain from getting married. Rasūlullāh sallallāhu ‘alayhi wa sallam warned them against this and said:

فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

Whoever turns away from my Sunnah is not from me.

Rasūlullāh sallallāhu ‘alayhi wa sallam issued a warning by stating that these resolutions of theirs are away from the path of moderation. On the other hand, Rasūlullāh sallallāhu ‘alayhi wa sallam said that the path of moderation will convey a person to Paradise:

الْقَصْدَ الْقَصْدَ تَبْلُغُوا

Follow the path of moderation, follow the path of moderation and you will reach Paradise.

The fact of the matter is that the path of moderation itself is the straight path. There is ease in moderation while restriction, hardship and difficulties in extremism. Imām Jassās Rāzī rahimahullāh defines extremism as follows:

الْغُلُوفِي الدِّينِ هُوَ مُجَاوِزَةٌ حَدِّ الْحَقِّ فِيهِ

Extremism in religion entails crossing the limit which has been delineated for it.

The Qur’ān classifies transgression of the limits set by the Sharī’ah as an injustice. Allāh ta’ālā says:

تِلْكَ حُدُودُ اللَّهِ، وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

These are the limits of Allāh. Whoever transgresses the limits of Allāh has most certainly wronged himself.

This booklet, *Serving Dīn And The Different Ways of Da'wat And Tabligh*, encourages towards moderation and discourages extremism. It is a transcript of a lecture delivered by a scholar who is filled with concern. It was delivered with the object of rectifying the imbalances which have proliferated in the Muslim ummat. I read the entire booklet more than once. The talk was delivered with a lot of pain and with emotions of rectification. At the same time, it is accompanied by cogent proofs, without any flattery, and every department of Dīn has been evaluated without fear of any criticism. May Allāh *ta'ālā* enable people of all departments to study it with an open mind. Allāh willing, if it is read with the correct intention, one will realize in which departments of Dīn this extremism is taking root, and how this ailment can be cured. I have strong hopes that no justice-seeking person will reduce the importance of this book with imbalanced statements of criticism and denigration, and will not cause harm to its benefit. It is hoped that this booklet will prove to be an aid to acquiring moderation to those who are involved in the important departments of serving Dīn, viz. teaching and education, self-purification, and Da'wat and Tabligh.

The fact of the matter is that none of these departments should be labelled as opponents of the others. 'Allāmāh Sha'rānī *rahimahullāh* made a valuable statement when he said that one is *ikhhlās* (sincerity) and the other is *iflās* (bankruptcy). When a person serves the true Dīn in whichever way, and a person belonging to another department sees this and is pleased over the fact that the former is connecting Allāh's servants to Allāh *ta'ālā*, then it is *ikhhlās*. But if he is displeased or if he thinks to himself that the person ought to be guided solely through our path and our movement, then it is *iflās*.

Although Hadrat Maulānā Muḥammad Ilyās Sāhib rahimahullāh was immersed in tablīgh, he considered all departments of Dīn to be important. This can be gauged from his statements, lectures and by studying his biography.

May Allāh *ta'ālā* accept this booklet as He accepted its author. The author is not in need of my introduction. His popularity and acceptance is not confined to Britain and Europe; rather it has reached India, Pakistan, Bangladesh, America and Canada. An extremely large number of people are benefiting from his talks. In addition to the masses, even the elite are aligning themselves to his spiritual family and are engrossed in their reformation and rectification. May Allāh *ta'ālā* bless him with a long life with good health and wellness, and may He shower his blessings on the Muslim ummat. Āmīn.

Marghūb Aḥmad Lājpurī
20 Jumādā al-Ukhrā 1437 A.H.
30 March 2016.

SERVING DĪN AND THE DIFFERENT WAYS OF DA'WAT AND TABLĪGH

The Meaning Of Da'wat

Da'wat and Tablīgh are two Arabic words. Da'wat means to invite. In other words, to invite towards Allāh *ta'ālā*, to invite towards Allāh's Dīn. Inviting towards Allāh *ta'ālā* means we must become Allāh's and we must tread His Dīn. Inviting towards Dīn means we must come onto Dīn and please Allāh *ta'ālā*.

The Meaning Of Tablīgh

The second word is Tablīgh which means to convey. In other words, to convey to others the Dīn which Allāh *ta'ālā* sent to His Prophet sallallāhu 'alayhi wa sallam. Conveying Allāh's Dīn could entail the entire Dīn or a specific aspect. Obviously each person will convey according to his capability and ability. When a scholar of Dīn does the work of Da'wat and Tablīgh, he will be able to invite people to certain things and convey certain things to them. An ordinary layperson will not be able to do the same as a scholar.

Da'wat And Tablīgh Prevailed In Every Era

There are different ways of Da'wat and Tablīgh. Over 1 400 years have passed since the era of Rasūlullāh sallallāhu 'alayhi wa sallam to our time. During this entire period there is no era in which the work of Da'wat and Tablīgh was not done. If a person claims that there was a certain period of time when the work of Da'wat and Tablīgh was not done, it will be a serious treachery and a serious accusation against those who fulfilled the

responsibility of Da'wat and Tabligh in a most beautiful manner in their respective eras.

Thus to claim that the work of Da'wat and Tabligh was done during the era of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, the era of Ḥaḍrat Abū Bakr *radīyallāhu 'anhu*, the era of Ḥaḍrat 'Umar *radīyallāhu 'anhu*, the era of the Ṣaḥābah *radīyallāhu 'anhum* and maybe during the eras of the Ṭābi'ūn and Ṭaba' Ṭābi'ūn, but then there came a time when the Muslim ummat abandoned the work of Da'wat and Tabligh, a long time passed in this way, and it was revived once again – then this will entail turning one's face away from a historical fact and rejection of a lengthy period of history.

Study The Book *Tārīkh-e-Da'wat Wa 'Azīmat*

Ḥaḍrat Maulānā Abul Ḥasan 'Alī an-Nadwī *rahimahullāh* wrote a book titled *Tārīkh-e-Da'wat Wa 'Azīmat* in several volumes. In this book he provides details about 'ulamā', Sufis and seniors of every era of Islamic history who fulfilled the responsibility of inviting towards Allāh *ta'ālā* in a most beautiful manner. If a person studies this book deeply and the different eras and times in which the servants of Dīn are mentioned, he will be compelled into accepting that there was no era in which the work of inviting towards Allāh *ta'ālā* and Tabligh was not done.

The Methodology Of Da'wat And Tabligh Changes Constantly

How would have Dīn survived if the work of Da'wat and Tabligh had stopped? The only reason why Dīn remained alive is that the people of each era conveyed it to the next generation. They conveyed it to people and invited them to it by asking them to adopt Dīn.

The first point is that there is no period in Islamic history which is devoid of Tabligh. Anyone who studies Islamic history with an open mind will have to accept that the work of Da'wat and Tabligh continued uninterruptedly.

The second point is that Allāh *ta'ālā* instilled in the 'ulamā' of each era and place the method of Da'wat and Tabligh which was needed for that era and place. They adopted that method and invited people towards Dīn. It also happened that more than one method of Da'wat and Tabligh was in vogue in a single period of time or in a single region.

The Sharī'ah Did Not Specify The Method Of Da'wat

The Qur'ān and Aḥādīth instruct us to invite towards Allāh *ta'ālā* and to call people towards Allāh's Dīn. Similarly we are instructed with Tabligh, i.e. to convey Allāh's Dīn to others. Together with this, the Qur'ān and Aḥādīth lay down principles and etiquette for Da'wat. Inviting towards Allāh *ta'ālā* requires wisdom, sound admonition will be needed, patience will be demanded, there will be a need for *du'ā*' and *dhikr*, the inviter himself will have to be a practical example. These principles and etiquette were explained but the method was not. For example, you will have to deliver a lecture once a week, you will have to give a talk daily in the morning and evening, you will have to give a talk daily in the month of Ramaḍān, every talk will have to be for at least 15 minutes, each talk must have a certain number of Aḥādīth, a certain number of examples, you will have to stand or sit when delivering the talk, and so on. Why are all these details not given? Because Allāh *ta'ālā* knew that with the change in times, the temperaments and mindsets of people will change; and so, the method will also have to change.

The Sharī'ah Lays Down Special Methods For Salāh And Other Injunctions

The Qur'ān or Hadīth did not fix the method of Da'wat. The order to perform salāh came down, and then all the details related to the method of performing salāh were explained. For example, there are five salāhs in a day, these are the times for these five salāhs, salāh will be performed during certain times and not in other times, these are the number of rak'ats, each rak'at will have the standing posture, this will be followed by the bowing posture, then standing up from the bowing posture, this will be followed by two prostrations, etc. Now this is how the salāh will have to be performed. The manner in which we perform our salāh is the same as it was performed during the era of the Sahābah radiyallāhu 'anhum.

The order to pay zakāh came down in the same way. Details were provided, e.g. if a person owns silver then this is how he will pay zakāh, if he has gold then this is how he will pay it, if he has cash money then this is how he will pay it, the produce from a land will be paid in this way, and so on. The method of paying zakāh which was prevalent over 1 400 years ago is being paid in the same manner today. Allāh willing, the same details will apply until the day of Resurrection.

The Many Ways Of Inviting Towards Allāh

On the other hand, the Sharī'ah did not lay down any specific method of inviting towards Allāh *ta'ālā*. Various methods of inviting towards Allāh *ta'ālā* were applied in the last 1 400 years. Even now, there are different methods prevailing in the world. The 'ulamā' who deliver lectures before the Friday sermon, or conduct Qur'ān lessons or Hadīth lessons in masājid are doing the work of inviting towards Allāh *ta'ālā*. We must not think that

this is not inviting towards Allāh *ta'ālā*. If a person is inviting people to Allāh *ta'ālā* through the Book of Allāh *ta'ālā*, how can we say that he is not doing the work of inviting to Allāh *ta'ālā*? Conducting Qur'ān and Hadīth lessons also entails inviting to Allāh *ta'ālā*. Each method of da'wat has a different name. One is referred to as Qur'ān lesson, another as Hadīth lesson, another as teaching and educating, another as writing and compiling, and another as self-purification and training. These are all different names but they all entail the work of inviting to Allāh *ta'ālā*. It is possible for one of them to be more important or more beneficial than the other. One may be more beneficial in quantity while another in quality. The extent of their importance, benefit, quality and quantity is known to Allāh *ta'ālā* alone. In short, all these works entail inviting to Allāh *ta'ālā*.

The 'Ulamā' Are Fulfilling The Obligation Of Da'wat

The method of the present day Tablighī Jamā'at – i.e. four months in a lifetime, 40 days in a year, three days in a month, two weekly gushts, etc. – is also the work of inviting towards Allāh *ta'ālā*. Similarly, the 'ulamā' are also fulfilling the obligation of inviting towards Allāh *ta'ālā* in their respective ways and methods. They have their own system of explaining Dīn from the pulpit, conducting Qur'ān and Hadīth lessons; and connecting people to Allāh *ta'ālā* in this way. 'Ulamā' travel to different cities and countries, and they conduct programmes in various masājid. This is also inviting towards Allāh *ta'ālā*; it is also Tabligh.

The Work Of Teachers In Madāris

In the same way, those who are teaching in madāris are all doing the work of inviting towards Allāh *ta'ālā*. In the form of education, they teach children that this is permissible, this is not, this we can do and this we

cannot, this is harām so we have to abstain from it, and so on. If this is not inviting towards Allāh *ta'ālā* then what is it? If this is not Tabligh then what is it? After all, they are conveying the very same knowledge which Rasūlullāh sallallāhu 'alayhi wa sallam left behind.

A Misunderstanding

There is a large number of 'ulamā' in this gathering. Many muftīs are also seated here. Those who teach tafsīr and Hadīth are also present. I am saying this in the presence of all these personalities. The need to say it stems from the fact that many people have fallen into error in this regard. This is why we have to understand this point thoroughly that there are many ways of inviting towards Allāh *ta'ālā*. We must attach ourselves to the method which suits us and derive as much benefit from it as we can. Furthermore, we must appreciate, value and compliment those who are involved in other forms of inviting towards Allāh *ta'ālā*. We need to help them, we need to encourage them, we need to support them, we must consider them to be our associates and our helpers in our work. We must think to ourselves that they are making efforts for the realization of the same objectives as ours. In other words, the methods are different but the objective is one, viz. to connect people to Allāh *ta'ālā*.

The Wide Meaning Of Da'wat And Tabligh

In the sight of Allāh *ta'ālā* and Rasūlullāh sallallāhu 'alayhi wa sallam Tabligh means that whatever was sent down to Rasūlullāh sallallāhu 'alayhi wa sallam must be taught by one person to another, shown to him and conveyed to him. This is Tabligh. And Da'wat entails inviting people towards adopting the way of life which Allāh *ta'ālā* sent down and putting it into practice. This is Da'wat. This can be done while sitting on the pulpit,

in a classroom, by going out with the Tablighī Jamā'at, by assembling a few people in a park, or by explaining to one's travelling companion in a train or aeroplane. All these are the works of Tabligh and inviting towards Allāh *ta'ālā*.

Three Methods Of Da'wat And Tabligh

The work of Da'wat and Tabligh can be done verbally, by the pen and by practical actions. Many people carry out the work of Da'wat and Tabligh through periodicals, e.g. *Bayyināt*, *al-Balāgh*, *Ta'mir-e-Hayāt*. We also publish a periodical titled *Riyād al-Jannah*. In the same way, writing books, printing them and distributing them among the Muslim community is also the work of Da'wat and Tabligh. Dīn is conveyed to people through these writings, and they are told: "Come towards whatever is written in this periodical or book."

The Most Effective Form Of Tabligh

[As stated above], Tabligh can be done through speaking, writing and action. However, the most effective form of Da'wat and Tabligh is practical Tabligh.

You went to a bank to cash a cheque. You were supposed to receive £150 but the teller gave you £200 by mistake. When you came home and counted the money you realized you had £200. You went back to the bank and informed the teller that your cheque was for £150 but you received £200 by mistake, and you have come to return the £50. This is practical Tabligh and the original form of Tabligh.

How Could The Elders Discard Da'wat And Tabligh?

Some people consider only a particular method to be Tabligh. Consequently, they fall into evil thoughts about many senior 'ulamā' and personalities. They claim that the seniors discarded Da'wat and Tabligh. This incorrect

way of thinking results in looking at the seniors with derision and scorn. If our thinking in this regard is not correct, we will be causing severe Dīnī harm and damage to ourselves.

Who can deny the importance of Da'wat and Tabligh!? Based on this same importance of Da'wat and Tabligh I am saying that how could the 'ulamā' – especially the senior ones – discard it? How can we even think that Shaykh 'Abd al-Qādir Jīlānī *rahimahullāh* did not do the work of Da'wat and Tabligh? Did he not do the work of Da'wat and Tabligh? How can we even think that Shaykh Junayd Baghdādī *rahimahullāh* did not do the work of Da'wat and Tabligh? How can we even think that Shaykh Mu'in ad-Dīn Ajmerī *rahimahullāh* did not do the work of Da'wat and Tabligh? How can we even think that Imām Abū Hanīfah *rahimahullāh* did not do the work of Da'wat and Tabligh? How can we even think that Imām Mālik *rahimahullāh* did not do the work of Da'wat and Tabligh? How can we even think that Hadrat Hasan Baṣrī *rahimahullāh* did not do the work of Da'wat and Tabligh? These and thousands of other personalities like them – we cannot even imagine that they did not do the work of Da'wat and Tabligh.

The Phenomenal Tabligh Of Imām Bukhārī

How can we say that Imām Bukhārī *rahimahullāh* did not do the work of Da'wat and Tabligh? He went to 1 080 Hadīth experts¹ of the Islamic regions and collated 600 000 Aḥādīth.² This is no easy task. From this number, 100 000 were authentic Aḥādīth.³ From these 100 000 authentic Aḥādīth, he selected about 7 000

¹ هدي الساري، مقدمة فتح الباري، ص ٦٧٠.

² هدي الساري، مقدمة فتح الباري، ص ٦٨٣.

³ الكنز المتواری: ج ١، ص ١٣٧.

Aḥādīth and conveyed them to the Muslim community.¹ He spent 23 years of his life teaching *Bukhārī Sharīf* alone and conveyed it to the Muslim community.²

How many people did he convey it to? Imām Bukhārī *rahimahullāh* conveyed *Bukhārī Sharīf* directly – without any intermediary – to 90 000 people. What a great Tablīgh this is! I do not think that anyone from the time *Bukhārī Sharīf* came into existence to this day taught this book to 90 000 people. Look at the blessings which Allāh *ta’ālā* conferred to Imām Bukhārī *rahimahullāh* in serving Dīn and in conveying knowledge!

Different Ways Of Da’wat And Tablīgh: A Manifestation Of Allāh’s Mercy

My dear brothers! All those who are involved in conveying Dīn to others and attaching them to Dīn – whether by way of writing books, by way of our present Da’wat and Tablīgh system, through the madāris system or through the khānqāh system – consider them all to be people who belong to our camp. They are all doing our work and they are all engrossed in our work.

I always say that Allāh *ta’ālā* is most beneficent. When I was diagnosed with blood pressure, our Dr. Ishtiyāq *Sāhib* prescribed a certain medicine for me. Within a few days I developed a chronic cough which worried me tremendously. It was a very dry cough. How could I teach my classes? How could I speak about Dīn? When I contacted Dr. *Sāhib* about it he said that this is the side effect of the medicine. I thought to myself: “When I take the medicine, my blood pressure is under control but my cough goes out of control. If I stop the medicine, my

¹ هدي الساري، مقدمة فتح الباري، ص ٦٥٤.

² كشف الباري: ج ١، ص ١٥٦-١٥٧.

cough will come under control but my pressure will go out of control.” Dr. Sāhib said: “Don’t worry, I will give you another medicine in the evening.”

Look at how merciful Allāh *ta’ālā* is! Look at how He appoints different types of individuals to get involved in research who then come up with various types of medicines. One medicine agrees with me, while another agrees with someone else. It is possible that the medicine which was causing me to cough will be totally agreeable to you; while the medicine which agrees with me will not be agreeable to you.

Allāh *ta’ālā* is fully aware of our temperaments. One person likes samoosas while another likes pies. One person likes breyani while another likes curry and bread. One person likes a long coat while another likes a kurtah. One person likes one thing while another likes something else. Allāh *ta’ālā* knows that man’s temperament is not the same. Allāh *ta’ālā* knows that if there is one rigid and unchangeable method of inviting towards Allāh *ta’ālā*, many of His servants will not be able to come onto Dīn. This is why Allāh *ta’ālā* left the methods of Da’wat and Tabligh open. Thus, in every era and period, depending on the type of people, their temperaments and their environment – Allāh *ta’ālā* inspires that type of method in the hearts of those who have concern for Dīn. These people then initiate the work accordingly. They rescue people from irreligiousness and attach them to Allāh *ta’ālā*.

My dear brothers! It is a great favour of Allāh *ta’ālā* that we are adopting different methods to realize the same objective.

We Must Be Happy With Each Other’s Work

If we accept this reality with our heart, we will perceive joy with each other’s work. If the people of the academy

learn of a jalsah conducted by a certain madrasah, they will say: “All praise is due to Allāh *ta’ālā* they are doing the same work as us.” They will make du’ā’ for them as they do for their own selves. If we learn of a youth conference somewhere, we will express joy and think to ourselves: “Māshā Allāh, they are having a conference with the same objective for which we are having a conference.” In fact, our hearts must desire that a youth conference be held in every city and region of England so that the youth of the entire country can come to Islam. When we hear of a Da’wat and Tabligh ijtima’ in a certain place, we will express joy and praise Allāh *ta’ālā*. We will think to ourselves: “Our method may not appeal to some people. It may well be that this method [of Da’wat and Tabligh] will attract them and they will benefit from it. When we hear of a shaykh of taṣawwuf conducting a programme somewhere, we will be happy and think to ourselves: “Some people are not inclined to our conference and to Da’wat and Tabligh, they will remain in the company of that saint and become attached to Dīn.” We hear of a certain personality arriving, we become happy. We hear of a talk delivered in English, we express joy. We hear of a talk delivered somewhere in Urdu, we become happy and we express thanks to Allāh *ta’ālā* that various types of efforts are taking place everywhere.

Consider Those Of Correct Beliefs And Views To Be Your Own

My dear brothers! When looking at the different works of Dīn, check whether they are done by people of correct beliefs, and people who hold correct views. Whether the work is done in line with the pure Sharī’ah or not. If the beliefs are correct, views are correct, it is in line with the pure Sharī’ah; then whether the work is done by one

person, a group, an institute or a madrasah – whoever it is – consider it to be your own.

My dear brothers! When we consider it to be our own, all fighting and disputes will come to an end. There will be no disunity. Rather there will be joy in our hearts. This is the criterion for sincerity. If we are happy with the Dīnī service of another, it is a sign of sincerity. If we are discomforted by it, we will have to check our sincerity.

The Establishment Of The Islamic Da'wah Academy

By the grace and inspiration of Allāh *ta'ālā*, the Islamic Da'wah Academy was established in 1991 and Allāh *ta'ālā* enabled us to start working in a new manner. There was no similar institute in the entire country. In fact, I will not be wrong if I say that there was no similar institute in the entire world at the time. Who showed this methodology to us? Where did we go to learn to do the work in this manner? Allāh *ta'ālā* knew that in order to preserve the Dīn of the future generation in this country, this method is to be adopted. Allāh *ta'ālā* therefore put ideas in my mind, and in line with that, we took the prayers of our seniors and commenced the work. All praise is due to Allāh *ta'ālā* we experienced success. Other 'ulamā' also observed its success, it gradually spread to the rest of the country and was even adopted in overseas countries. Annual youth conferences, monthly programmes, the distribution of literature, and other activities commenced in various other places.

A Simple Way Of Conveying Sincerity In Any Work

Imagine we started something here. Subsequently we hear that a similar work has been initiated elsewhere. If we feel joy about it in our hearts, we can conclude that we are doing it for Allāh *ta'ālā*. But if we feel constricted and think to ourselves, why has another

academy come into existence, or why are others doing what we are doing, then this is proof that we are not doing it for Allāh *ta'ālā* but for our own gratification. I am saying this with regard to other cities. Even if ten other academies are opened in Leicester itself, and we feel happy about it, we can conclude that we are doing it for Allāh *ta'ālā*. But if we are displeased, it is a sign that we are not doing it for Allāh *ta'ālā* but for ourselves, for our popularity, to earn praises for ourselves. This is why we are not prepared to accommodate others.

A Beneficial Statement Of Maulānā Abrār al-Haq

Hadrat Maulānā Abrār al-Haq Sāhib Hardo'ī *rahimahullāh* visited Majlis-e-Da'watul Haq in Leicester. A programme for 'ulamā' was arranged. While addressing the 'ulamā' he asked: "Imagine a weighty person passes away in a certain village in India. It is in June/July – the peak summer season – the graveyard is several kilometres out of the village, and there are only four people to carry the corpse. These four are carrying the corpse on their shoulders and proceeding when they come across a traveller. He places his luggage one side, and joins them in carrying the corpse."

After saying this, Hadrat Maulānā asked the 'ulamā': "Will these four people be happy with the fifth person's assistance or will they be discomforted?" All the 'ulamā' who were present replied that they will be happy. Hadrat added: "As these five are proceeding they come across another traveller who also keeps his luggage one side and joins them in carrying the corpse. They are now six. Will the first five be happy with the sixth person joining them or discomforted?" Everyone replied that they will be happy. "These six advanced and came across a few more persons who joined them. Will the six be happy with them or discomforted?" All replied that they will be happy.

Hadrat Maulānā Abrār al-Haq Sāhib *rahimahullāh* said: “At present, we placed the responsibility of Dīn on our shoulders and are moving forward. We are serving Dīn. We have taken the responsibility of Dīn on our shoulders. Since this is the case, we ought to be happy with each other’s work after all we have the same objective, and we are aiding each other.”

The Departments Are Different But The Concern Is The Same

All these different departments and various types of work have one concern in mind, i.e. disobedience of Allāh *ta’ālā* must come to an end in this world, obedience of Allāh *ta’ālā* must become common, Allāh’s servants must desist from immoralities and evils, they must become people of sound character, those who are far from Allāh *ta’ālā* must be brought close to Him, they must become people of Allāh *ta’ālā*, those who are irreligious must become religious – this is the desire of people of each department. Obviously, it is impossible or extremely difficult for a single person or a single group to bear the responsibility of the entire Muslim ummat. It is a most difficult task to convey Dīn to the humanity of the entire world, and to bring all of them onto Dīn. It is not the job of just one person, one group or one organization. This is why every person and every group must be pleased with the Dīnī efforts of others.

My dear brothers! If the Islamic Da’wah Academy comes to know that Musjid al-Falāh is having a jalsah for the youth, or there is a Da’wat and Tabligh ijtimā’ at the markaz (headquarters), should the Academy be happy about it or unhappy? Undoubtedly it ought to be happy because the weight which we were carrying is now being lightened by other organizations.

The Criterion Of Sincerity

Hadrat Maulānā Abrār al-Haq Sāhib *rahimahullāh* then said: “If you feel happy, you can conclude that you are working for Allāh’s sake. If you experience discomfort or constriction, you can conclude that you are not working for Allāh’s sake but for yourself.”

My dear brothers! If we are doing a particular type of work and we hear about a certain Dīnī programme in a certain musjid, and we think to ourselves: “Why is a programme being conducted in that musjid?”, then we can conclude that there is something wrong in our intention. We are being discomfited because we feel that the position which we had been holding as the sole servants of Dīn will no longer remain. People’s attention will now be diverted towards others and they will think to themselves that these people are also serving Dīn. It will no longer be our name alone. It will no longer be our popularity alone. We want our “coin” to be the currency. We want the preservation and propagation of Dīn to be done solely through us. These are obviously satanic and egotistic thoughts. May Allāh *ta’ālā* protect us.

Different Departments Of Serving Dīn

There are several departments of serving Dīn. Writing and compiling books is one department. The khānqāh is another department. The establishment and maintenance of masājid is another department. The madāris is another department. There are other departments as well. Some people invite non-Muslims to Islam and explain the teachings of Islam to them. This is also Da’wat and is a very lofty work. The present day work of Da’wat and Tabligh is also an effective way of attaching people to Dīn. Allāh *ta’ālā* instilled this method in the heart of Hadrat Maulānā Ilyās Sāhib

rahimahullāh and – all praise is due to Allāh *ta'ālā* – it became very popular.

Shaytān's Trap

Shaytān causes us to fight against each other in order to deprive us of Allāh's help when carrying out all these works. He causes us to have evil thoughts about each other. Shaytān wants to deprive us of the Paradise which is promised as a result of serving Dīn by day and night. This is why he creates a type of dislike in our hearts towards others. He causes us to scorn them and hate them. This results in evil thoughts, backbiting and accusations. Consequently, whatever progress we made is all destroyed. My dear brothers! Do you think Shaytān ever wants us to be successful?

When All Departments Are Friendly Towards Each Other

Imagine if all the departments of Dīn were to support and assist each other! How good it would have been! The people of one department would work on people according to their line of work and say to them: "You must come to us and such and such Dīnī need of yours will be fulfilled by us. However, you have other Dīnī needs as well. In order for you to realize them, you will have to go to such and such place, and such and such person." Imagine how much the Muslim community will benefit if we were to do this! Imagine how we will progress in the line of Dīn! Imagine how Dīn will proliferate!

Unfortunately, Shaytān does not allow us to work with love and unity. He knows that if we join hands and work together, perfect human beings like those who were present in the era of the Sahābah *radiyallāhu 'anhum* will come to the fore today. Dīn will become common and misguidance will disappear from the world.

Rasūlullāh Handled All Departments

We did not have different departments in the time of Rasūlullāh sallallāhu ‘alayhi wa sallam. He took care of all the departments at one and the same time all by himself. There was no separation at that time. Rasūlullāh sallallāhu ‘alayhi wa sallam did the work of self-purification, taught the Qur’ān and Sunnah, and did the work of Da’wat and Tablīgh himself. Since he was taking care of all these different works, there were no departments. Rasūlullāh sallallāhu ‘alayhi wa sallam had the ability to carry out all these works at one and the same time. Allāh *ta’ālā* also placed a lot of blessings in Rasūlullāh’s time.

If Rasūlullāh Came Today, He Would Do All Works By Himself

The letters of Hadrat Shaykh al-Hadīth Maulānā Zakariyyā Sāhib rahimahullāh have been published. A person wrote to him and asked: “If Rasūlullāh sallallāhu ‘alayhi wa sallam was to come in our time, which work of Dīn would he have done? Would he have done the work of the khānqāh, of teaching and educating, of Da’wat and Tablīgh, or of writing and compiling books?”

Hadrat Shaykh al-Hadīth Maulānā Zakariyyā Sāhib rahimahullāh wrote back and said: “Rasūlullāh sallallāhu ‘alayhi wa sallam was an all-embracing and comprehensive personality. If he were to come in our time, he will do all works at one and the same time by himself.”¹

There would be no need for all these separate departments as there was no need for them in the time of Rasūlullāh sallallāhu ‘alayhi wa sallam. He had the

¹ *Maktūbāt-e-Taṣawwuf*, vol. 1, p. 7.

ability to do all these works at the same time. Different departments came into existence later on so that the different works could be controlled and taken care of. We do not have the ability where one person or a few persons can take care of all the different works.

Rasūlullāh's Comprehensiveness

The following was not the scenario in the time of Rasūlullāh *sallallāhu 'alayhi wa sallam*: If you needed tafsīr, you have to go to such and such Maulānā. If you needed Hadīth, you had to go to such and such Shaykh al-Hadīth. If you needed a juridical answer, you had to go to a certain muftī. Rasūlullāh *sallallāhu 'alayhi wa sallam* combined all perfections. There were no separate departments. As time moved further and further away from his era, the capabilities of people decreased. This resulted in the creation of different departments. The Muḥaddithūn came into existence. The jurists arrived on the scene. The tafsīr scholars came into existence. The imāms of evaluating Hadīth narrators came into existence. The theologians came into existence. On the other hand, Rasūlullāh *sallallāhu 'alayhi wa sallam* took care of all these departments by himself.

Tablīgh Creates Enthusiasm, Knowledge Is Obtained From 'Ulamā', And Perfection Is Realized From The Sufis

My dear brothers! Do not consider these different works to be foreign. Da'wat, tablīgh, teaching and self-purification are all our works. A complete Muslim will only come into existence when all are done collectively. Da'wat and Tablīgh increases desire for Dīn. Knowledge is obtained from the 'ulamā'. The practical training of the Sufis will enable putting that knowledge into practice. Hadrat Maulānā Masīḥullāh Khān Sāhib rahimullāh said: "Tablīgh creates enthusiasm.

Knowledge is obtained from the ‘ulamā’ and madāris. Perfection is realized from the Sufis and the khānqāhs.”¹

Writing Is Also An Important Department Of Propagating Dīn

Writing and compiling books is also a service of Dīn, a propagation of Dīn, and an important department of Da’wat. This department had come into existence from the era of Rasūlullāh *sallallāhu ‘alayhi wa sallam* himself. His deputy, Hadrat Abū Bakr *radiyallāhu ‘anhu* had the Qur’ān compiled in written form. Hadrat ‘Uthmān *radiyallāhu ‘anhu* then had several copies during his era and sent them to different parts of the world. The Sahābah *radiyallāhu ‘anhum* prepared formal collections of Hadīth. The Tābi’ūn wrote Hadīth books and collated Ahādīth. These were formally collated during the era of Hadrat ‘Umar ibn ‘Abd al-‘Azīz *rahimahullāh*. Subsequently, many distinguished ‘ulamā’ took up this task and major Hadīth collections came into existence. If the ‘ulamā’ did not do the work writing, if they did not write and compile books, from where would these hundreds of thousands of books which are in libraries come from? If these personalities did not occupy themselves in the task of writing and compiling, how would knowledge have reached the Muslim ummat? How would the Muslim ummat have practised on Dīn without knowledge?”

Rasūlullāh Took Formal Steps To Have The Qur’ān Recorded

Divine revelation used to come down to Rasūlullāh *sallallāhu ‘alayhi wa sallam*. He would then dictate the revealed verses to Hadrat Zayd ibn Thābit *radiyallāhu ‘anhu* and other scribes. There is no verse of the Qur’ān

¹ *Malfūzāt-e-Masīhul Ummat*, p. 29.

which was not dictated and written down. The scribes would then read to Rasūlullāh *sallallāhu ‘alayhi wa sallam* what they wrote. He would affirm it or make corrections if needed. There is no verse of the Qur’ān which Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not remember. A large group of *Sahābah radiyallāhu ‘anhum* made it a point of memorizing the Qur’ān. Rasūlullāh *sallallāhu ‘alayhi wa sallam* did not restrict himself to having the verses memorized but had them written down as well.¹

Attention To Writing The Qur’ān During Abū Bakr’s Caliphate

The Qur’ān was preserved in the hearts of approximately 10 000 *Sahābah radiyallāhu ‘anhum* at the time when Rasūlullāh *sallallāhu ‘alayhi wa sallam* departed from this world.² About 700 *huffāz* were martyred in the Battle of Yamāmah.³ *Ḥadhrat ‘Umar radiyallāhu ‘anhū* perceived the danger that battles will continue taking place and if *huffāz* are martyred in this way, it may well happen that all *huffāz* are martyred and the Qur’ān no longer remains. *Ḥadhrat ‘Umar radiyallāhu ‘anhū* discussed his fear with *Ḥadhrat Abū Bakr radiyallāhu ‘anhū* and emphasised on him the need to compile the Qur’ān in one place in written form so that if – Allāh forbid – all the *huffāz* depart from this world, the Qur’ān will still be available in written form.

Once *Ḥadhrat Abū Bakr radiyallāhu ‘anhū* agreed to this suggestion, the task of formally collating the Qur’ān in book form commenced. *Ḥadhrat Zayd ibn Thābit*

¹ المعجم الأوسط، باب من اسمه أحمد، ح (١٩١٣)، علوم القرآن، ص ١٧٧-١٧٨.

² كشف الباري، كتاب فضائل القرآن، ص ٤١.

³ تفسير القرطبي، ج ١، ص ٥٠.

radiyallāhu ‘anhu was appointed to this task. He and his friends were huffāz and he himself had memorized the entire Qur’ān. A few conditions were laid down for the compilation of the Qur’ān. For example, verses will only be written after they have been verified. For the purpose of verification, it was essential for a verse to be written down by a Sahābī who had heard it directly from Rasūlullāh sallallāhu ‘alayhi wa sallam. In a place where there were several thousand huffāz, it would have been easy to assemble the best among them and ask them to prepare a copy. However, Allāh *ta’ālā* put this idea in the heart of Hadrat Abū Bakr *radiyallāhu ‘anhu* to lay down the condition of verifying each verse. What a difficult condition!

Rasūlullāh sallallāhu ‘alayhi wa sallam has departed from this world while a large group of Sahābah *radiyallāhu ‘anhu* has been martyred. Despite this, Hadrat Abū Bakr *radiyallāhu ‘anhu* lays down this condition that for the sake of verification, at least one Sahābī must have heard it directly from Rasūlullāh sallallāhu ‘alayhi wa sallam and noted it down. And there must also be a witness to it.¹

By the will of Allāh *ta’ālā*, these great personalities began writing the verses down and also had them verified together with witnesses. There were just two verses which were not written down by anyone.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ. فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

¹الإتقان في علوم القرآن، ص ٩١.

*There has come to you a Messenger from amongst you: It weighs heavily upon him that which harasses you. [He is] anxious over your wellbeing. [He is] extremely compassionate and merciful to the believers. If they still turn away, then say: "Allāh is sufficient for me. None is worthy of worship beside Him. It is in Him alone that I have placed my trust, and He alone is the master of the mighty throne."*¹

Everyone remembered these verses but they could not be found written by any Sahābī in accordance with the condition which was laid down. After searching for them they were eventually found by Hadrat Abū Khuzaymah al-Anṣārī radiyallāhu ‘anhu and the task was completed. This copy was kept for safekeeping with Hadrat Abū Bakr radiyallāhu ‘anhu. When he passed away, it was given over to Hadrat ‘Umar radiyallāhu ‘anhu. When he passed away, it was kept by his daughter, Hadrat Hafsah radiyallāhu ‘anhā.²

Copies Of The Qur’ān During Hadrat ‘Uthmān’s Era

Hadrat Abū Bakr’s era which lasted for about two and half years came to an end. This was followed by the era of Hadrat ‘Umar radiyallāhu ‘anhu which lasted for about 11 years. The era of Hadrat ‘Uthmān radiyallāhu ‘anhu came about 14 years after the demise of Rasūlullāh sallallāhu ‘alayhi wa sallam. The Islamic state had spread considerably during the rule of Hadrat ‘Umar radiyallāhu ‘anhu. It spread even further during the rule of Hadrat ‘Uthmān radiyallāhu ‘anhu. The latter asked for the copy of the Qur’ān from Hadrat Hafsah radiyallāhu ‘anhā so that additional copies may be made

¹ Sūrah at-Taubah, 9: 128-129.

² صحيح البخاري، باب جمع القرآن، ح (٤٩٨٦).

and one copy each could be sent to the main regions of the Islamic state.¹

Hadrat Zayd ibn Thābit Is Appointed Again

This task was also handed over to Hadrat Zayd ibn Thābit *radiyallāhu ‘anhu*. The task of compiling the Qur’ān during the era of Hadrat Abū Bakr *radiyallāhu ‘anhu* was done by him and he had already verified every verse. However, Hadrat ‘Uthmān *radiyallāhu ‘anhu* instructed him to verify them again, and he laid down the same condition again, viz. each verse must have been recorded by a Sahābī who heard it directly from Rasūlullāh *sallallāhu ‘alayhi wa sallam*.² It is possible that certain sections may not be found which fulfil this condition because many years had elapsed since Rasūlullāh’s departure from this world and many Sahābah *radiyallāhu ‘anhum* had also passed on. Nonetheless, Allāh *ta’ālā* preserved this Book in a unique way. This condition was laid down and fulfilled. Hadrat Zayd ibn Thābit *radiyallāhu ‘anhu* began compiling the verses in accordance with this condition, continued writing them down, and the verses were found accordingly. In other words, despite so many years passing by, verses were found according to the condition which was laid down. On this occasion, the following verse could not be found:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ، فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ،
وَمَا بَدَّلُوا تَبْدِيلًا.

¹ صحيح البخاري، باب قوله (لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم) من الرأفة، ح (٤٩٨٧).

² علوم القرآن، ص ١٩١.

Of the believers are many men who have been true to the covenant which they made with Allāh; some of them have fulfilled their obligation and some of them are still waiting, without having changed [their resolve] in the least.¹

After searching for it, it too was found by Hadrat Khuzaymah al-Anṣārī radiyallāhu ‘anhu.²

An Answer To An Objection Made By Non-Muslims

Non-Muslims make an objection and say: When the Qur’ān was being compiled for the first time, two verses from Sūrah at-Taubah were found by one person. And the second time, one verse of Sūrah al-Aḥzāb was found by one person. This shows that the Qur’ān was not preserved in the hearts of people. Had there really been a large number of Sahābah radiyallāhu ‘anhum who were huffāz, how could these verses be found by only one Sahābī?

The answer to this is that we already stated that all the Sahābah radiyallāhu ‘anhum remembered these verses, but the precondition of being recorded after they were heard directly from Rasūlullāh sallallāhu ‘alayhi wa sallam was not being fulfilled. Hadrat Zayd ibn Thābit radiyallāhu ‘anhu himself says: “I could not find one particular verse which I used to hear Rasūlullāh sallallāhu ‘alayhi wa sallam reciting.” What this means is that he remembers the verse but he was looking for a written record of it, and not that none of the Sahābah radiyallāhu ‘anhum except for one could remember it. Rather, everyone remembered it and everyone was

¹ Sūrah al-Aḥzāb, 33: 23.

² صحيح البخاري، باب قوله (لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم) من الرأفة، ح (٤٩٨٨).

saying that it is a part of the Qur'ān. The first two verses were found by Hadrat Abū Khuzaymah al-Ansārī *radiyallāhu 'anhu* while the latter one verse was found by Hadrat Khuzaymah *radiyallāhu 'anhu*.

Compilation Of Hādīth Commences In The Era Of 'Umar Ibn 'Abd al-'Azīz

We now come to the caliphate of Hadrat 'Umar ibn 'Abd al-'Azīz *rahimahullāh*. He felt that they have moved further away from the era of Rasūlullāh *sallallāhu 'alayhi wa sallam* and senior personalities are departing from this world one after the other. Let it not happen that Ahādīth become lost. Allāh *ta'ālā* thus instilled in his heart the concern for the preservation of Ahādīth. He sent a message to the senior 'ulamā' of his time:

أَنْظَرُوا حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاکْتُبُوهُ فَإِنِّي قَدْ خِفْتُ دُرُوسَ الْعِلْمِ وَذَهَابَ أَهْلِهِ.

*Search for the Ahādīth of Rasūlullāh *sallallāhu 'alayhi wa sallam* and record them because I fear the obliteration of knowledge and the departure of people of knowledge.*

He instructed the 'ulamā' to formally note down Ahādīth. He said to them: "You have preserved them in your hearts and you also have them recorded in your notebooks, but this is not enough. Make them available to the public in book form." The task commenced. Ibn Shihāb az-Zuhri, Ibn Hazm and 'Amir ibn Shurahbīl *rahimahumullāh* were the first three who devoted themselves to this task and compiled Ahādīth.²

¹ سنن الدارمي، المقدمة، باب من رخص في كتابة العلم، ح (٥٠٥).

² الدر المنضود، ج ١، ص ١٥-١٦.

Rasūlullāh's Da'wat And Tablīgh Via The Pen

As explained above, you can see how the work of tablīgh was done through writing. This method of tablīgh commenced from the era of Rasūlullāh *sallallāhu 'alayhi wa sallam*. He wrote letters to kings, conveyed the message of Islam to them and invited them towards Allāh *ta'ālā*. The *Sahābah radiyallāhu 'anhum* wrote the Qur'ān and Ahādīth. If this written service – which is today referred to as writing and compiling of books – was not rendered at that time, how would the treasure of the Qur'ān and *Hadīth* have reached us?

My dear brothers! Do not consider these different works to be separated from da'wat; they all entail da'wat, they are all tablīgh. These are different departments and different ways of da'wat. A person becomes a perfect human being when he derives benefit from all of them.

Shayṭān Destroys Our Efforts Through Disunity

Shayṭān creates disunity among those who are working in the different departments. He creates disunity between the khānqāh people and those doing Da'wat and Tablīgh. He creates disunity between those in the madāris and the khānqāh people. He creates disunity between the people of madāris and those occupied in writing and compiling books. He causes them to think as follows: This work is the original work, and not that. This alone is the work of Dīn, while all other works are futile or at least inferior.

Shayṭān then applies more pressure and causes people of the same department to fight against each other. Previously, people of one department were fighting against those of another department. Now different groups form among people of one department. Why does this happen? It happens because Shayṭān wants to destroy our efforts, he wants them to go to waste.

Sometimes, the Tabligh brothers of a single masjid are split into two groups. Sometimes, two opposing groups form in one madrasah. Sometimes there is a dispute between two madrasahs. Sometimes two khānqāhs fight against each other. Sometimes the murīds of a single shaykh have disputes among themselves. Shayṭān causes disunity in this way. This results in an absence of blessings in the work. In addition to causing a loss to Dīn, those who are doing the work lose whatever they have achieved.

A Unique Statement Of Hadrat Rāipūrī

My dear brothers! There is a need for a lot of caution. There is a need for us to be awake and vigilant because we are going through a very volatile era. We are passing through an era of tribulations. When Hadratjī Maulānā In‘ām al-Hasan Sāhib *rahimahullāh* came to Britain on his final trip, I personally heard him saying that Hadrat Rāipūrī *rahimahullāh* said: “A time will come upon the Muslim ummat when those places where they used to go to seek refuge from tribulations will become centres of tribulations themselves.”

I was astonished when I heard this because the conditions at that time were different from what they are at present. However, I accepted it because it was a statement of a senior personality. Now look at our times in the light of that statement! Previously, when a person was stressed at home, he used to come to the masjid and find solace there. Now, in many masājid people consider it safer to perform their salāh and hasten home. They fear that a fight might break out or an argument will take place. It is really true; the places which provided solace from tribulations have now become centres of tribulations. We observe fights, disputes, arguments with each other and everything else. In fact, I will not be wrong if I said that the places

which used to provide refuge against tribulations are now frequented by people who come there to cause tribulations and problems. No one fights outside. When a person passes away, everyone assembles and there is no fight. They assemble for a wedding and no one fights. Yet, they will fight inside the masjid. They do not even bother about the harm which this causes to the masjid. They do not worry if the sanctity of the masjid is preserved or not. All they are concerned about is fulfilling the desires of the self – irrespective of whether it results in destroying someone or destroying Dīn itself.

The Heart's Pain

My dear brothers! I am pleading to those of the different departments of Dīn, to those who are serving Dīn in various ways to unite to cause the efforts of Shayṭān to fail. They must join hands, they must embrace each other, they must put their heads together, they must consider each person to be their own, they must regard every work to be their own work, they must experience joy in their hearts with every type of work. This is because no matter which department is doing what type of work, it is our work, it is benefiting none but Dīn, and that work is aligning people to Allāh *ta'ālā*.

My dear brothers! At present people are very far from Dīn. Flagrant sinning and immorality have pervaded from all sides. For Allāh's sake! Ponder and think carefully. Instead of causing factions, disunity and dissension, we should rather resolve on unity, and moving forward by joining hands with everyone. My dear brothers! If we have concern for the Muslim ummat, if we have concern for Dīn, if we desire its proliferation and propagation, we will have to open our hearts, have high aspirations, and consider every servant of Dīn – in fact even the smallest member of Dīn – to be our own

and look at him with respect and love. Support his work and pray for its success and progress.

Maulānā Ilyās Sāhib Combined The Madrasah, Khānqāh And Tablīgh

My dear brothers! I always ask: “What is there to be divided about?!” Just think a little bit about Hadrat Maulānā Ilyās Sāhib *rahimahullāh*! You can refer to him as the founder of Tablīgh and you can even refer to him as a man of the khānqāh because he had pledged bay‘at to Hadrat Maulānā Rashīd Aḥmad Gangohī *rahimahullāh* and spent about 10 years in his khānqāh.¹ When Hadrat Gangohī *rahimahullāh* passed away, he aligned himself to Hadrat Maulānā Khalīl Aḥmad Sahāranpūrī *rahimahullāh*, traversed the stations of Sufism under his supervision and received khilāfat from Hadrat Sahāranpūrī *rahimahullāh*.² Then he accepted bay‘at from people for the rest of his life and taught them dhikr and other spiritual exercises. He used to undertake people’s rectification and observe i’tikāf as well. Thus, you see that he was the founder of Tablīgh and also a man of the khānqāh. As far as teaching and educating is concerned, he studied in a madrasah and also taught in one.

He studied in a madrasah and undertook his rectification in a khānqāh. He had external knowledge in one hand, and internal and spiritual knowledge in the other hand. Once he was prepared in this manner, Allāh *ta‘ālā* enabled him to undertake the comprehensive work of Tablīgh. We find three departments in one person. He also did the work of writing and compiling books. Some of the books of *Fadā’il* were written by Hadrat Shaykh al-Hadīth *rahimahullāh* under the

¹ *Maulānā Ilyās Aur Oen Kī Dīnī Da‘wat*, p. 44.

² *Ibid.* p. 47.

instruction of Hadrat Maulānā Ilyās Sāhib *rahimahullāh*. Hadratjī Maulānā Yūsuf Sāhib *rahimahullāh* also wrote books. The commentary of Tahāwī Sharīf – *Amānī al-Aḥbār Sharḥ Maʿānī al-Āthār* – and Hayāt as-Sahābah are two of his written works which are very popular among the scholars.

Be United And Be Righteous

My basis for saying all this is that these differences stem from Shayṭān and barriers crop up unnecessarily. This results in disunity and distancing ourselves from each other. We ought to remain united. Become united, become righteous, and become happy and grateful. If we live as united and righteous people, we will benefit tremendously and Dīn will progress. We must not allow Shayṭān to come even close to us. This disunity was not found in our seniors.

Only The Title Is Different

There is one point which we have to embed in our hearts: All these different departments are works of Dīn, and whoever is occupied in them are all doing the work of Daʿwat and Tabligh. The names and titles of the works are different. Some are working in the name of Daʿwat and Tabligh, others in the name of education, others in the name of self-purification and rectification, and others in the name of writing and compiling books. The titles are different but all are striving to preserve Dīn, all are inviting towards Allāh *taʿālā*, all are propagating Dīn.

It is similar to the work of treatment in a hospital. It cannot be done by just one doctor. There are different specialists for different ailments. There is also a need for nurses and ambulances. This entire operation gets together for the safety of patients and strives for their wellbeing.

A Statement Of Hadrat Maulānā Ilyās Sāhib

In the same way, one specific section or specific department cannot suffice for Dīn. It requires education and self-purification. When people invite others towards Allāh *ta'ālā* and they respond positively, and they want to become good Muslims, who is going to make arrangements for their education and spiritual training? A person comes to the masjid, now who is going to impart knowledge to him? Obviously there will be a need for 'ulamā'. Like there is a need for knowledge, there is a need for internal spiritual rectification. For this, a person will have to attach himself to an erudite shaykh.

Hadrat Maulānā Ilyās *rahimahullāh* said: The purpose of our movement is to teach Dīn in its entirety to Muslims and to get them attached to Dīn. The moving around of jamā'ats is the initial avenue for the realization of this objective. Teaching the kalimah and salāh is the ABC of this objective. Obviously, our jamā'ats cannot do this entire work. The only thing they can do is go to different places and, through their efforts, create an awakening in heedless people. They have to try to align them to their local 'ulamā'. The 'ulamā' and Sufis also have to be directed towards the rectification of the masses. The masses will benefit more from their local 'ulamā' and Sufis.¹

The 'Ulamā' And Khānqāhs Must Encourage Those Who Are In Tablīgh

If the 'ulamā' and khānqāh people cannot take an active part in the present Da'wat and Tablīgh system because of their own occupations, they must encourage others who are occupied in this work and congratulate them. All these works are our works; we have to get together

¹ *Mal'fūzāt Hadrat Maulānā Ilyās Sāhib*, p. 49.

and do them. One person cannot do all these works on his own.

Request The Du'ā's Of The 'Ulamā' And Pious

My dear brothers! Respect for the 'ulamā' and Sufis is stressed in Da'wat and Tabligh. I recall when I used to go in Da'wat and Tabligh, then the moment we went to a place, we used to have a small meeting. A few brothers would then be appointed to go and meet the imām, to inform him of the jamā'at which has arrived in his area, and to request his du'ā's. It is taught in Da'wat and Tabligh that no matter which area you go to, you must go and meet the 'ulamā' of that place, you must meet the Sufis of that place, and you must request their du'ā's.

I Came With The Sole Intention Of Meeting You

Hadrat Maulānā Aḥmad Lāt Sāhib *dāmat barakātuhum* came to our Islamic Da'wah Academy on one occasion. All praise is due to Allāh *ta'ālā*, seniors who are aligned to all departments of Dīn come to visit us, are affectionate to us, and are happy with us. All the teachers and students were assembled in one hall when Hadrat Maulānā arrived. A few Da'wat and Tabligh brothers of Leicester also arrived. A chair was placed at the front of the hall. When Hadrat Maulānā entered, he looked towards me and he had a questioning expression on his face. I said: "Hadrat, you may speak and give some advice to us students." Hadrat Maulānā replied: "I came with the sole intention of meeting and visiting you." Hadrat Maulānā Aḥmad Lāt Sāhib is very much senior to me, I am not equal to even the dust on his shoes. Despite this, look at what he said! He then said: "One of the statements of Hadrat Maulānā Ilyās Sāhib *rahimahullāh* is that no matter where you go, you must meet the 'ulamā' of that place with the sole purpose of

obtaining their du‘ā’s and benefiting from them. There must be no other objective.” He added: “Another statement [of Hadrat Maulānā Ilyās Sāhib *rahimahullāh*] is that you must believe a visit to ‘ulamā’ to be an act of worship.”

The Madāris: The Fortresses Of Dīn

The reason why we are taught this respect for the madāris and the ‘ulamā’ is that madāris are the centres for the protection of Dīn and these ‘ulamā’ in the madāris are doing the work of preserving Dīn. If Dīn itself is not preserved, how will we be able to propagate and proliferate it? This is why the madāris are known as the fortresses of Dīn.

Imagine a person goes to the khānqāh by his shaykh and develops a passion for action. Another goes for four months in Da‘wat and Tabligh and returns with a passion for action. Another goes for hajj or ‘umrah and returns with a passion for action. However, each one of these cannot find a place where he could learn what to do and what not to do. What, then, will be the benefit of that passion of his? He will only benefit from that passion if there is someone to teach him what is lawful and what is not, what is good and what is bad, what is right and what is wrong, what is halāl and what is harām, what is a good deed and what is an evil deed, what is makrūh tanzīhī and what is makrūh tahrimī, what is sunnat, mustahab and nafl. The ‘ulamā’ of the Muslim ummat sit within the confines of the madāris and teach these things.

Action Without Knowledge And Knowledge Without Action Are Futile

If the enthusiasm for action increases but there is no knowledge, there will be no progress in action. Take the example of a person who becomes enthusiastic about

performing salāh but has knowledge of only the five times salāh. Such a person will not be able to benefit from salāh in other times. However, if his enthusiasm for action is complemented with knowledge, his action will certainly increase. In addition to the compulsory salāhs, he will pay attention to tahajjud, ishrāq, chāsht, awwābīn and other optional salāhs.

My dear brothers! If there is a passion for action but no knowledge, the passion will merely increase [but will not be satiated]. If there is knowledge but no eagerness for action, the knowledge will be futile. On the other hand, if there is the passion for action and it is coupled with knowledge, then action will progress in leaps and bounds.

Aid Each Other In Dīnī Works

People of the different departments of Dīn must aid and support each other. Da'wat means to invite people to Allāh *ta'ālā* and to call them towards Dīn. What are we doing at present? What are we explaining to you at the moment? We are explaining Dīn to you. We are calling you towards Allāh *ta'ālā* and towards Dīn.

Anyone who speaks about Dīn, whether an 'ālim or a non-'ālim, whether by going out in Da'wat and Tabligh or by staying at home, in the form of the khānqāh, in the form of teaching, in the form of issuing fatwās, by reading a book – whether *Fadā'il-e-A'māl* or any other book – in the form of Qur'ān lessons or Hadith lessons, in the form of assemblies of self-purification and rectification, in the form of writing and compiling books, in the form of magazines and other literature, in the form of conferences, ijtimā' or in the form of seminars – no matter what form it takes – as long as the beliefs are correct, the views and thought processes are correct, then this is the work of inviting towards Allāh *ta'ālā*, it

is the work of tabligh. For each of these works we must have good hopes in our hearts, we must support them, and take a part in them.

May Allāh *ta'ālā* bless me and you with a concern for the Hereafter and inspire us to practise on matters of Dīn. Āmīn.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

STATEMENTS OF OUR SENIORS

Hadrat Muftī Muḥammad Shafī' Sāhib

Our religious groups which have been established for teaching Dīn, instructing and tutoring, Da'wat and Tabligh and rectification of society; and are rendering beneficial services in their respective places have many 'ulamā', Sufis and sincere people among them. If they all unite, concern themselves with sealing all gaps which have occurred due to divisions, support each other in whatever way possible, each group considers the other its supporting hand for the common objective of establishing Dīn, and values the work of others as it values its own, then these various groups can become a powerful force of Islam while remaining in their respective systems and programmes, and most Dīnī needs can be fulfilled through distribution of work.¹

Hadrat Maulānā Abul Ḥasan 'Alī Nadwī Sāhib

It is compulsory to invite people towards Allāh *ta'ālā* and towards Dīn. This could be done individually, collectively, by word, by the pen, in public or in private... there is no specific methodology. Thus, every individual and every group doing the work of inviting towards Allāh *ta'ālā* has the right to choose a method which it considers to be correct for the situation in which it is working. It can follow a methodology for its efforts which it considers to be most suitable and beneficial. No one has the right to label one as permissible and another as impermissible, or to place

¹ *Jawāhir al-Fiqh*, vol. 1, p. 416. *Waḥdat-e-Ummat* of Muftī Muḥammad Shafī' Sāhib *rahimahullāh*.

obstacles in this regard as long as there is no element in it which is against the Shari'ah or harmful to the objectives of Din.¹

Hadrat Mufti Mahmūd Hasan Gangohi Sāhib

It is obligatory to acquire correct beliefs, noble characteristics and righteous deeds. It is also essential to propagate and proliferate these according to one's rank. However, there is no specific and particular form of acquisition and propagation in the sense that it must be imposed on everyone. Madāris, khānqāhs, organizations, books, periodicals, newspapers, admonitions, discussions, lectures, assemblies, teachings, instructions and all other forms which are beneficial and useful may be adopted provided there is no harm or evil in them.²

Hadrat Maulānā Sa'īd Ahmad Khān Sāhib Makki

All the departments of Dīn are similar to the different parts of the human body. Eyes carry out the task of looking, the tongue speaks, the hands hold, the ears hear, the feet walk, and the brains think. All these tasks are needed by man. If there is a weakness or impediment in any one part, the entire body will be affected and full benefit from things will not realized. There is a severe need for all body parts. They assist each other and are not opposed to each other. In the same way, the remembrance of Allāh *ta'ālā*, knowledge, worship, service, judges, etc. are supporters of each other; not antagonists. It is only through supporting each other can Dīn be complete. The sole purpose of

¹ *Khutubāt-e-'Alī Miyā*, vol. 5, p. 442.

² *Fatāwā Mahmūdīyyah*, vol. 5, p. 39.

Da'wat is to spread and proliferate all these departments in the world.¹

Hadrat Maulānā 'Ubaydullāh Sāhib Balyāwī

Allāh *ta'ālā* sent down three things for our success and to make us true believers, viz. ta'līm, tabligh and tazkiyah (education, propagation and purification). There is no contradiction among these three. Rather, they complement each other. It is difficult to practise on knowledge without dhikr. It is difficult to realize a life of īmān without knowledge. It is difficult for an īmān-filled life to progress and proliferate without tabligh. Rasūlullāh *sallallāhu 'alayhi wa sallam* was given all three at one and the same time.²

¹ *Tablighī Kām Ke Aham Uṣūl*, pp. 7-8.

² *Ghulū fī ad-Dīn*, as quoted from *Mawā'iz-e-'Ubaydiyyah*, p. 340.

TRANSLATOR'S NOTE

All praise is due to Allāh *ta'ālā* translation of this book was completed on 9 Muharram 1438 A.H./11 October 2016. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: maulanamahomedy@gmail.com

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